

PERIODICAL, NO. 3.

ANNUAL MEETING

OF THE

TRUSTEES

OF THE

GRANVILLE

LITERARY AND THEOLOGICAL INSTITUTION,

AND OF THE

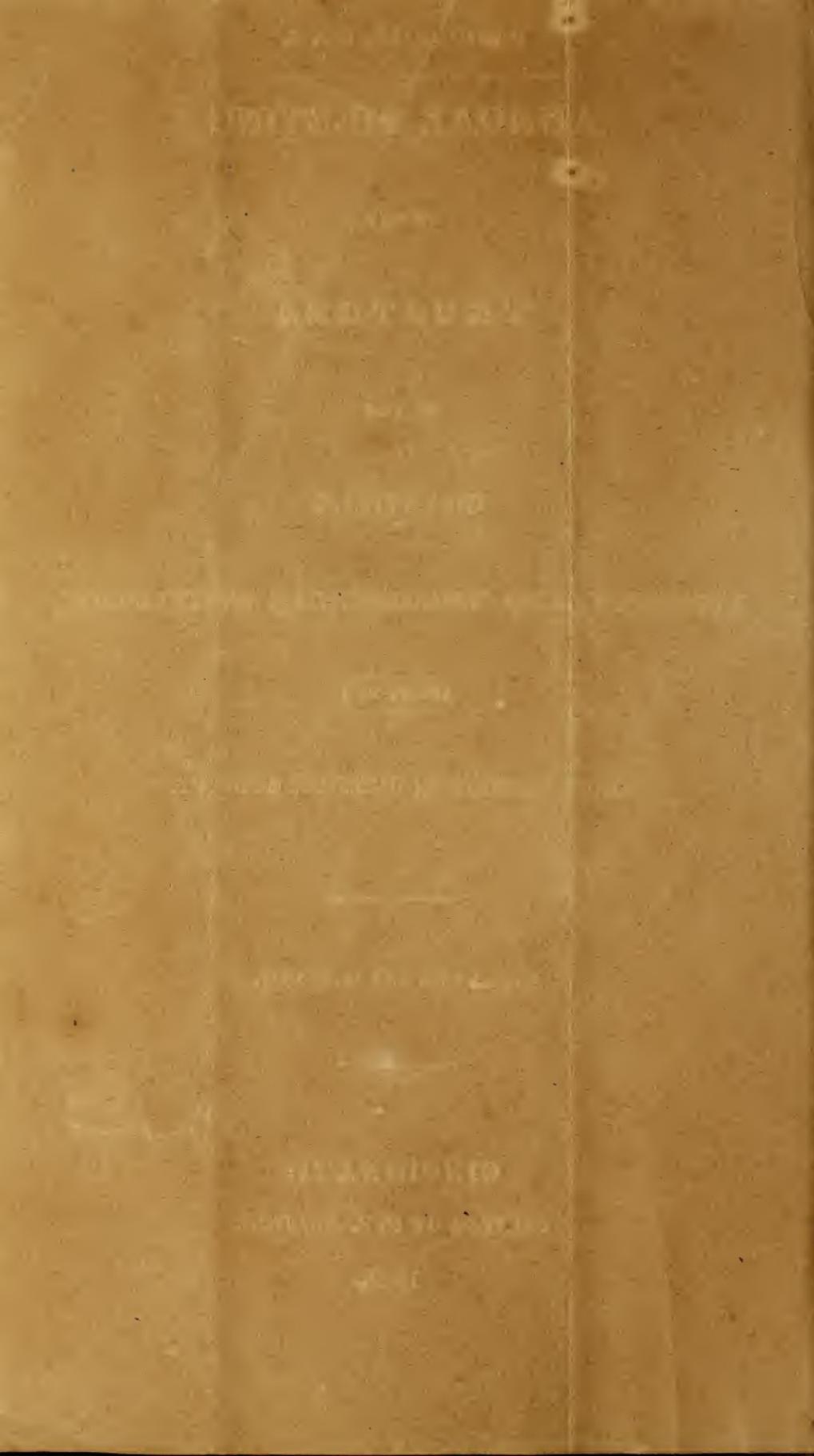
OHIO BAPTIST EDUCATION SOCIETY.

August 13th and 14th, 1834.

CINCINNATI:

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1834.



GRANVILLE
LITERARY AND THEOLOGICAL INSTITUTION,
BOARD OF TRUSTEES.

JOHN PRATT, *President.*

S. W. Lynd,	Allen Darrow,
John McLeod,	J. L. Moore,
Charles Sawyer,	J. B. Cook,
William S. Richards,	George C. Sedwick,
Elias Fasset,	Jacob Drake,
Noble S. Johnson,	John Stevens,
M. B. Cushing,	George Jeffries,
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A. P. Prichard,	Sylvester Spelman,
Alanson Sinnett,	Asahel Morse,
Daniel Wildman,	John Smith,
Jacob Bailey,	Ambrose Dudley, ✓
Jonathan Wilson,	Henry Carr,
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Professor of Mathematics and Natural Philosophy.

ASA DRURY, A. M.
Professor of Languages.

ASAHEL CHAPIN, A. M.
Professor of Moral Philosophy and Theology.

TUTORS.

GEORGE COLE, A. B.
Principal of the Preparatory Department.

WALTER M. WILSON,
Principal of the Boys' Department.

HARVEY S. DALE, A. B.

GENERAL INFORMATION.

THE GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, founded by the Ohio Baptist Education Society, commenced operations in December, 1831, and was incorporated the following January, with a charter granting the right to confer degrees, and all the privileges usually enjoyed by colleges. It is pleasantly and healthily situated near the centre of the state, in the midst of an industrious, enterprising, intelligent, and moral community. Although it met with a heavy calamity soon after its existence, in the loss of its buildings by fire, still its progress has been steadily and successfully onward, until it has reached a degree of prosperity far surpassing the most sanguine anticipations of its most ardent friends. The catalogue for the year just closed contains the names of one hundred and eighty-three students, collected from almost every state in the Union.

The institution embraces four departments, Preparatory, English, Collegiate, and Theological. There is, also, in connection with the preparatory department, a distinct department for boys, who are placed under the guardianship of a gentleman that devotes his whole attention to their watch-care and improvement. The English department is intended to furnish the means for obtaining a thorough English education; and special attention is given to that class of young men who wish to qualify themselves to become skilful instructors of common schools. The course of instruction in the collegiate department is designed to be as thorough and extended as at any college in the United States. A Freshman class is now open for the admission of students. The requisites for admission are similar to those required by our best colleges for the same standing, more regard being had to the manner in which a student has been instructed than to the quantity he may have gone over. The Theological department is designed to aid pious young men, called to the great work of the christian ministry, in obtaining that education which will best qualify them to become useful and efficient ministers of the gospel. No efforts will be wanting to adapt it to the present wants of

the Baptist denomination in the west. Those who are prevented by their age, or other circumstances, from pursuing a full and regular theological course, can, at their pleasure, pursue a shorter course, attending to those studies only which will have the most direct bearing upon the sacred work they have in view. Students in this department will have access to all the advantages afforded by the other departments.

The year is divided into two terms of twenty-one weeks each, and two vacations. From commencement, which occurs on the second Wednesday in August, there is a vacation of six weeks, and after the expiration of a term of twenty-one weeks for study, another vacation of four weeks.

Expenses for a term of twenty-one weeks are as follows:

Tuition,	\$8,00
Board, washing, room, furniture, and fuel,	27,00
Accommodations for study in private rooms, <i>to one not a boarder,</i>	2,00
Incidentals <i>to one not a boarder</i> , studying in the preparatory room,	,75

Whole amount of expense for tuition, board, washing, room, furniture, and fuel, \$35,00 a term, or \$70,00 a year, exclusive of vacations. Those who board at the institution in time of vacations are charged at the same rate as in term time, with the exception of tuition. No deduction for absence is made on the tuition of students in the collegiate department. Any student entering or leaving the institution during the progress of a half term is charged with the whole amount of tuition for such half term. No deduction for absence is made on the board of any student, provided he be not absent more than a week at any one time, nor even then without a reasonable excuse for such absence. No deduction is made on the board of any student leaving the institution not more than two weeks previous to the close of a term. Testimonials of good moral character are necessary for admission into any department of the institution; and the payment of all bills is required in advance.

The institution is designed to be strictly a Manual Labor Institution, requiring each student to spend a portion of every day in manual labor. Shops are now erected, and furnished with tools and stock, affording, it is believed, sufficient accommodations for all permanent students to prosecute mechanical labor to as good advantage as can be done at any manual labor institution in our country. Temporary students will be furnished with as much labor as circumstances will admit of. The whole amount earned by about one-third of the students, during the past year, by work on the farm, in the shop, and in finishing the buildings, is about \$900,00. While the experiment has been sufficiently tested to prove conclusively, that an

enterprising young man, of industrious and economical habits, can sustain himself by his own exertions, after having acquired a trade, it will also be found true here, as in all manual labor institutions, that young lads, and young men wanting in the above qualifications, who depend principally, or to any great extent, on their own labor for support, will surely be disappointed. Although the public may expect much from manual labor institutions, in diminishing the expenses of a liberal education, and placing it within the reach of every talented, enterprising, and industrious young man, still their popularity should not be made to depend chiefly on considerations of pecuniary advantage. The influence which is exerted by the *labor system*, in the formation of a healthy and vigorous constitution, of sober and industrious habits, and of an independent, manly, and virtuous character, far outweigh all other benefits, and cannot be estimated too high.

NOTE.—By a vote of the Board of Trustees, any person will have the right to name the institution by paying the sum of \$10,000, or a professorship by paying \$5000.

ANNUAL MEETING OF THE BOARD OF TRUSTEES.

GRANVILLE, AUGUST 13, 1834.

[The principal doings of the Trustees follow.]

At five o'clock, P. M. the meeting was called to order by the President. Prayer by Elder T. G. Jones.

The reports of the Faculty, Steward, Agent of the Manual Labor department, Executive Committee, and of the Treasurer on the financial affairs, were severally called for, read, and accepted.

The Treasurer's account current was called for and referred to a committee for auditing, consisting of E. Robins, D. Wildman, and A. H. Frink.

A. H. Frink, E. Robins, and J. McLeod, were appointed a Committee to prepare a synopsis of the several reports made to the Board, and present the same to the Education Society.

On motion, *Resolved*, That President Pratt, E. Robins, J. McLeod, and M. B. Cushing be appointed a Committee to solicit the legislature of the state for pecuniary aid.

Adjourned to meet to-morrow morning at eight o'clock.
Prayer by elder Philips.

AUGUST 14th.—Met according to adjournment.

The Committee appointed to audit the Treasurer's account reported that they had examined the same and found it to be correct. The report was accepted, and the Committee discharged.

On motion, *Resolved*, That elder T. G. Jones be authorized to continue his exertions to obtain funds, to meet his pledge, according to his own views of expediency.

Adjourned, to meet this afternoon, after the final adjournment of the Education Society.

At three o'clock, P. M. the Board met according to adjournment.

On motion, *Resolved*, That the election of Trustees made by the Education Society be confirmed, and accordingly the following persons were recognized as members of the Board: George C. Sedwick, Daniel Shepardson, Jacob Drake, George Jeffries, John Stevens, Sylvester Spelman, Asahel Morse, John Smith, Henry Carr, Ambrose Dudley, Paschal Carter, and Asa Drury, for a term of three years; Jacob Bailey, Jonathan Wilson, Daniel Bryant, J. L. Moore, J. B. Cook, and Allen Darrow, for two years; and Elias Fassett, appointed to fill the vacancy occasioned by the death of Col. L. D. Mower, for one year.

The following persons were then elected officers of the Board for the following year, viz: John Pratt, *President*; Paschal Carter, *Secretary*; A. H. Frink, *Treasurer*; A. P. Prichard and S. Spelman, *Auditors*; John Pratt, Daniel Wildman, Jonathan Wilson, Elias Fassett, Sylvester Spelman, Asa Drury, and Paschal Carter, *Executive Committee*.

Resolved, That four of the Executive Committee constitute a quorum for business.

Mr. Asahel Chapin was appointed *Professor of Moral Philosophy and Theology*; Mr. George Cole, *Principal of the Preparatory Department*, in place of Mr. Frink, resigned; and Mr. Walter M. Wilson, *Principal of the Boys' Department*. The employment of additional teachers, if any should be thought necessary, was referred to the Executive Committee.

Resolved, That any person paying the sum of five thousand dollars for the support of a professorship, shall have the privilege of naming the same.

A subscription of five thousand dollars having been recently raised in Licking county, for the erection of an additional college edifice, on condition that five thousand dollars also be

obtained from without the state for the same object, and paid into the Treasury by the first day of June next, it was

Resolved, That President Pratt be appointed an agent for raising the funds requisite to meet this condition of the above mentioned subscription.

Resolved, That this Board are deeply impressed with a sense of the loss they have sustained in the death of Colonel L. D. Mower, one of their most valuable members, and that the Editor of the Cross and Journal be requested to insert in the same, such extracts from his life as he may think proper.

Resolved, That the business of publishing the minutes be referred to the Executive Committee.

On motion adjourned. Prayer by President Pratt.

JOHN PRATT, *President.*

PASCHAL CARTER, *Secretary.*

ANNUAL REPORT

Of the Trustees, to the Ohio Baptist Education Society,
August 14, 1834.

Since the last annual meeting, the charter of the Institution has been so amended, that the number of Trustees cannot be less than twelve nor more than thirty-six.

In consequence of the large and rapid increase of students during the past year, the accommodations afforded by our present buildings, are found to be quite inadequate. In view of this fact, and in consequence of the deep interest they feel in the prosperity of the Institution, the citizens of Licking county, chiefly of Granville, have subscribed five thousand dollars towards the erection of an additional college edifice, on condition that five thousand more be raised from without the state, and paid into the Treasury by the first of June next. Prompt and efficient measures will immediately be taken for raising the funds requisite for meeting the gracious proposition of the citizens of Granville. This will not in any way retard the payment of the debts, inasmuch as the subscription obtained in Granville could not have been obtained for any other object.

While the Institution has been prospered in every other respect beyond our most sanguine hopes, still it has suffered much embarrassment in its pecuniary affairs. This has resulted from a failure on the part of many of its friends, to meet their subscriptions and pledges. It is earnestly hoped, that those who are yet delinquent, will redeem their character for punctuality, by making immediate efforts to fulfill their solemn promises.

Although the principle, "not to involve the Institution in debt for the purpose of enlarging its operations," has been strictly adhered to, still it has been found indispensably necessary to incur considerable expense in finishing and furnishing the building, in stocking and improving the farm, and in completing and furnishing the shops. The principal items of expenditures and receipts for the past year are here inserted.

EXPENDITURES.

Expended for instruction,	- - - - -	\$1980 08
Expended for board,	- - - - -	2400 62
Expended in finishing the building,	- - - - -	294 93
Expended for furniture, including stoves, finishing students' rooms, and the steward's department,	- - - - -	306 07
Expended in erecting a shop, not yet entirely completed,	- - - - -	245 57
Expended in tools, and stock for shops,	- - - - -	308 03
Expended on the farm for stock, farming utensils, building of fences, and other permanent improvements, including timber for a barn not yet erected,	- - - - -	426 75
Expended in crops not yet realized,	- - - - -	372 00
Value of provisions on hand,	- - - - -	84 00
Books for the Library,	- - - - -	23 00
Postage, stationary, printing, and advertising,	- - - - -	42 00
Insurance,	- - - - -	60 00
Expended in collecting subscriptions and paid agents,	- - - - -	62 00
Incidental expenses, not included above,	- - - - -	26 60
 Total expenditures,	- - - - -	\$6631 65

RECEIPTS.

Bills for tuition and room rent,	- - - - -	\$2572 45
Bills for board,	- - - - -	2662 94
Collected on subscriptions and received in donations,	- - - - -	3004 69
Value of provision on hand, and crops on the farm at the commencement of the year,	- - - - -	268 00
 Total receipts,	- - - - -	\$8508 08
Deducting expenditures from receipts, leaves a balance received more than expended, of	- - - - -	\$1876 43
The debts due at the close of the last year, amounted to	- - - - -	7611 21
Paid President Pratt and Mr. Sawyer, by order of the Board, after last year's report was presented,	- - - - -	209 50
Interest paid and accrued on debts,	- - - - -	378 00
 Old debt, with interest added,	- - - - -	\$8198 71

Deducting from this the excess of receipts above expenditures, leaves a present debt of \$6322 28 To meet this debt, there is now due on subscriptions, 3880 31 How much of this will ever be realized, it is difficult to determine. There will doubtless be a considerable deficiency.

It will be seen, on examining the above items, that the income for tuition and board during the past year, have exceeded the expenses for the same by \$854 69. This saving to the Institution has resulted from the extra and excessive labors of the Faculty. The same results cannot, therefore, be expected, when the Board of Instruction is sufficiently filled up.

JOHN PRATT, *President.*

PASCHAL CARTER, *Secretary.*

ANNUAL MEETING

OF THE

OHIO BAPTIST EDUCATION SOCIETY.

The Society met in Granville, on Thursday, August 14th, 1834. At 11 o'clock, an address was delivered by Elder Daniel Bryant,—after which the meeting was called to order. Prayer by Elder Bryant.

The following members handed in their annual contributions of one dollar each, viz:—J. Stevens, C. Sawyer, C. S. Bryant, S. Spelman, P. Carter, H. Gear, H. Carr, A. Sinnett, Daniel Bryant, A. Drury, J. Pratt, E. Roberts, A. H. Frink, and A. Chapin; and W. M. Wilson, two dollars.

The reports of the Treasurer and of the Board of Directors, were called for, read, and accepted.

The following persons were elected officers for the ensuing year, viz: Jacob Drake, *President*; S. W. Lynd, J. L. Moore, D. Bryant, H. Johnson, G. C. Sedwick, J. Phillips, J. Bailey, *Vice Presidents*; A. H. Frink, *Secretary*; C. Sawyer, *Treasurer*; W. Sedwick, A. Chaffee, H. Carr, G. Jeffries, A. Darrow, P. Carter, S. Spelman, *Directors*. Adjourned to meet at two o'clock. Prayer by President Pratt.

At two o'clock, P. M. met agreeably to adjournment. Prayer by Elder Gear.

The following persons were then elected Trustees of the Granville Literary and Theological Institution, viz:—George C. Sedwick, Jacob Drake, John Stevens, George Jeffries, Daniel Shepardson, Sylvester Spelman, John Smith, Asahel Morse, Ambrose Dudley, Henry Carr, Paschal Carter, and Asa Drury, for a term of three years; Jacob Bailey, Daniel Bryant, J. L. Moore, Jonathan Wilson, Allen Darrow, and J. B. Cook, for two years; and Elias Fassett, in place of Col. L. D. Mower, deceased, for one year.

On motion, *Resolved*, That J. Stevens, J. McLeod, E. Robins, J. Pratt, and D. Bryant, be appointed a Committee to revise the Constitution of the Society, and report at the next annual meeting.

Resolved, That H. Carr, J. McLeod, and D. Bryant, be appointed delegates to attend the next General Convention of Western Baptists.

On motion, *Resolved*, That the thanks of the Society be presented to Elder D. Bryant, for his address, and that a copy be requested for the press.

Resolved, That Elder Jacob Bailey be appointed to deliver an address before the Society at their next annual meeting, and that Elder J. L. Moore be his substitute.

On motion, adjourned to meet at Granville, at the time of the next annual meeting.

DANIEL BRYANT, *Vice President.*

A. H. FRINK, *Secretary.*

A D D R E S S

Delivered before the Ohio Baptist Education Society, at their Annual Meeting, held in Granville, August 14, 1834.

BY ELDER DANIEL BRYANT.

There are two sources from which man derives the sum total of all his enjoyment. The one is the natural, the other the spiritual world.* The former is limited by time and space, the latter transcends the visible creation, and endures forever. In the natural world there are numerous grades of animals that instinct leads unerringly to the highest sources of enjoyment to which their natures are adapted. But not so with man. He must be educated, or measurably shut out from all enjoyment either in the natural or the spiritual world. Uneducated, he is ignorant of every particle of matter in the natural world; and unable to read that Revelation which God has made of the spiritual; consequently, amidst the stores of both, is doomed to perish.

In addressing this society, at this time, I propose briefly to consider the influence education has upon the happiness, both of the natural and spiritual world. If there is any subject calculated to affect your minds, and produce results adequate to the accomplishment of your high and praiseworthy object, it is the one I now propose. It was in view of the beneficial effects of education upon the happiness of man, that you were led, amidst bold and perilous discouragements, to lay the foundation stone of this institution: an institution, destined, I trust, through your efforts, to rise like a pyramid upon its base, until it becomes the glory of the surrounding State.

That education has a high and powerful bearing upon the happiness of the natural world, is a fact than which nothing is more obvious. One grand source of happiness to the natural

*By spiritual world is not meant barely the abodes of invisible spirits, but that development which God, through his word, has made of spiritual subjects, enjoyed in this, or a future state. There are certain things in the natural world, of which man may obtain a knowledge without a special revelation from God. But all the knowledge communicated to him through revelation, is here meant to be incorporated in the idea of the spiritual world.

world, is a good and equitable government, securing to all its subjects the rights which the Sovereign of the Universe has guaranteed to every human being. Who that wears about his neck the galling chains of slavery, or is denied the still dearer right of conscience, can be happy? But what influence has education upon such government? It is the rock on which it rests. Where good governments exist, the public mind must be enlightened. Nor are any partial glimmerings of light sufficient. It must be strong and clear, like the great lights in the heavens, directing its vivid rays over the whole mass of community. The press, it is true, is a powerful engine of diffusing light. But it is only powerful in the hands of an enlightened people. Darken the public mind, and the light of the press sickens and dies as a sunbeam on the bosom of night. Beyond the light of science, a government has never been known to exist, adapted in any good degree to the happiness of man.— Cast your eyes upon Asia. There you behold the greater part of five hundred millions of human beings, groaning under the lash of tyrannical despots. Not a kingdom, not an empire, not a province, in her vast dominions, but is the habitation of cruelty and wretchedness. The once beautiful provinces of Persia are scenes of desolation. The shores of Greece drenched again and again in the blood of its inhabitants. Palestine a wilderness. China and Japan, the contempt of the surrounding nations. The sons of Tartary and Arabia, prowling amidst deserts in quest of prey:— and Africa degraded to the deepest state of barbarism and cruelty:— her sons, by thousands, are massacred in cold blood; and, in tens of thousands, are groaning in the slavery of almost every land. Her deep interior is rent by faction; and on her sable coasts lingers, not only the pirate's barge, but multitudes of the buyers and sellers of human blood. Extinguish the light of science in this happy country, and it must inevitably sink into a state of wretchedness, equal to any we now behold in all degraded Asia or Africa.

But the mechanical powers, which science has invented, and which are now in successful operation, have an influence upon the happiness of the natural world almost beyond human calculation. Science has found out knowledge of witty inventions. She has set dead nature to work, and brought forth a new creation of things, numerous and diversified as the wants of man. Whence are these vast machineries adapted to the formation of every product essential to the highest happiness and elegancies of life? Whence these numerous artificial rivers, and roads, — these superb highways, on which moves the laden barge, or flies the way-faring man? Whence the mighty ships that climb the towering billows in the pursuits of commerce, and a thousand other inventions acting with direct

reference to the happiness of the natural world? They are the products of science. Science has given to man almost unlimited powers. It has rendered the most tremendous agents in the Universe subservient to his will. It makes even the wind and the seas obey him; and draws harmlessly at his feet the thunderbolts of heaven.

Contrast the land eradicated by the light of science with that on which it never dawned. The inhabitants of the one, though on a soil of exhaustless fertility, live from generation to generation on the brink of starvation; whilst the other, even upon an ungrateful soil, abound in all the luxuries of life. What degraded beings are those whom I behold wandering, cold and hungry, in the dark forests of the west? They are the savage tribes, on whom the light of science has never shone. Unhappy race! They cannot long survive the miseries of their condition. They are passing away like the rays of the setting sun. A few ages ago they were a numerous people. The smoke of their wigwams and council fires blackened in every forest over this whole valley. But a few years more will have landed them all in the ecean of eternity, leaving behind them no monuments of their existence, save the heaps of their mouldering bones. This large family of our species, like the flower of the desert, has lived uncultivated, blushed unseen, and is now wasting its fragrance on the desert air. Powerful and happy above all others is the nation that enjoys the light of science. Who can estimate its salutary effects on our own happy land? In the east, it has shone forth

“ And made her barren rocks and her bleak mountains smile.”

In the west, it is causing the desert to blossom as the rose;—it is turning the solitary wastes into fruitful fields; and already beginning to crowd the markets of the world with the products of our soil.

But could science exert an influence upon the happiness of the natural world infinitely beyond what it now does—could she shut up winter in her hoary caverns—could she wash the earth with a dew softer than ever dropped from the eyelids of the morning—could she surround it with an atmosphere pure as the breath of heaven:—nay, were it converted into a paradise, it would not then be perfectly adapted to the happiness of man. Man is a spirituul as well as a natural being, and consequently, possesses a nature which earth has not power to satisfy. Multitudes, it is true, are ever on the search, and fondly hope to find somewhere within nature’s realm, the fountain of perfect bliss. They call for philosophy, for poetry, and the refined arts. They drink at all the fountains of intellect. They wander through all the labyrinths of nature, but they find

it not; nor can they, until they enter the seraph-guarded verge of heaven. It is not on earth. It originates in the spiritual world. But this world is beyond the ken of human knowledge. All we know of it is revealed to us through the scriptures, called the Word of God. Through a correct and spiritual understanding of this revelation, we have access to the spiritual world, where the mind finds a perfect bliss. Therefore, any thing having a direct or indirect bearing on an understanding of the sacred scriptures, must have an influence on the happiness of the spiritual world. That the Holy Spirit is requisite to a correct understanding of the scriptures, no experimental christian will deny. But that education has any influence on an understanding of the scriptures, some will even dare deny.

God has designed that education should have some influence on an understanding of the scripture, or that it should not. If he designed that it should have no influence, then he designed that man should understand his written revelation, which is the only one given us, by some other medium. And what other has he employed? Do men, naturally, without *any* education, know how to read God's word? They do not. Does the Holy Spirit, whence the word derives all its efficacy in the conversion of sinners, teach them also to *read* the written word? It does not. Does God, by a special miracle, teach men to read the Scriptures? He does not. By what method, then, does God design to qualify men to read the Scriptures? While we say that the Holy Spirit has its legitimate agency, we say, also, that God has designed that education should have a fixed and certain bearing upon an understanding of the Scriptures.—Without some education, who of us could read them in our own language? But without education, how could they have been translated from the original languages? They were written in Hebrew and Greek, and in these languages must have remained without a translation. What agent, therefore, has Jehovah employed to translate the Scriptures? The book of Mormon, it is said, was translated from an unknown tongue by a man who knew no language correctly. But have our Scriptures been translated by such men? It is well known to all who are as well acquainted with the history of our Scriptures as they should be, that from four of the principal Universities of England, fifty-four learned men were selected to perform the work of translating the Scriptures into English, which have been received for more than two hundred years as the text book among all English christians. The question is settled, therefore, that the men whom Jehovah, in the economy of his wisdom, has employed to translate the Scriptures, have been educated men. I ask, where is the translation of the Sacred Volume now extant, that is not the work of some educated man, or number of men?

Does any, therefore, ask what influence education has upon the happiness of the spiritual world? Let the nearly two hundred languages into which the Scriptures have been translated, report. Let the millions who are now reading the wonderful works of God, in the language wherein they were born, give back the answer.

But this influence terminates not with the past or the present. It goes forward to affect the future. If every language, kindred and tongue, dwelling under the whole heavens, are to hear the Gospel, then the Scriptures must be translated into all languages. And who will translate them, educated or uneducated men? Mr. Judson has already completed the translation of the whole Scriptures into the language of six million Burmans. But who will hazard the assertion that education has had no influence upon his qualifications for this critical and laborious work? It is saying much, it is true, in favor of science, when we say it is the agent which Jehovah has uniformly employed in effecting every translation of the Scriptures in the known world; and that it is the channel through which he designs to pour the treasures of eternal life into all the languages of the earth. But on this high and unshaken ground we stand: the ground on which all must stand, unless they would oppose the medium, which Jehovah has employed for more than two thousand years in extending the knowledge of the Bible.

But the gospel ministry, which Jehovah has instituted, has an unqualified bearing upon the happiness of the spiritual world. This ministry is committed to human beings, specially called and qualified for the important work. The questions, whether regeneration and a special call are qualifications indispensable to the ministry, have been settled by Him who called them to this work. Nor is the question, whether education has any bearing upon the qualifications of the gospel minister, left to human decision. Jehovah has decided that also. What was the character of the ministry established upon the earth before the coming of the Son of God? Who was more learned than Moses? It is said he was taught in all the sciences of Egypt. Who was more extensively versed in general literature, than Solomon? He is acknowledged to have been the wisest man in the world. His wisdom, like the light of the sun, attracted the ends of the earth. And what may be said of Daniel, o David, of Isaiah, of Jeremiah, of Ezekiel, and a host of others who belonged to the school of the Holy Prophets. Compared with these men, what is a Shakspeare in fancy, a Milton in poetry, a Locke in philosophy, or a Newton in science? High above these men of modern science, whom the sceptic world have idolised, stand the ministers of God, looking down upon the tops of their highest thoughts. This ministry were ac-

quainted with the universe of mind and matter. They spake and wrote their Maker's glory as in a sunbeam.

And what is the character of the Apostolic ministry? What may be said of Paul? What may be said of all the Apostles? Behold them in contact with all the learning of the age: with Grecian philosophers, Jewish doctors, and Heathen poets.—Nor is there a match for their intellect in the Jewish or Pagan world. They vanquish the strong holds of power, and carry the standard of the cross in triumph to the ends of the earth. The world may be challenged to produce a more scientific class of men than were the apostles of our Lord. Who, among their enemies, were so thorough in language, so profound in philosophy, or so deeply skilled in all the branches of political or domestic economy? Most of them were ignorant, it is true, when first called to follow Christ. And so are most of his ministers now. But the question to be settled, is, whether they were ignorant when He sent them forth to discharge the high duties of their office? It will be recollectcd, that previous to their entering fully upon the great work assigned them, they were three years under the immediate tuition of our Lord, who taught as never man taught. But still it may be said, that they never, either with Christ or in the schools, studied the different languages in which they were to preach the Gospel, that a miracle was wrought to effect this. The fact is admitted in all its force. And upon it we found the strongest argument in favor of learning in the ministry — an argument which will ever defy opposition. If God, who sent out the apostles to preach his gospel, wrought a miracle in order to qualify them with a knowledge of the different languages, then learning in the ministry is necessary, unless we have the presumption to say, that an infinitely wise God, wrought a miracle for an unnecessary purpose. When the opposers of an educated ministry have demolished every other argument in its favor, this will stand like a mountain, on which the storms of ages may beat in vain.

What was the character of the ministry that achieved the reformation from Popery? That was a powerful ministry. It smote asunder the strongest civil and religious bonds. It de-throned the most powerful tyrants and despots of Europe, and set many nations free at a single stride, redeeming England, Scotland, Holland, half of Germany, and the Scandinavian nations, from the slavery under which they had groaned for more than ten centuries. These ministers, whom Jehovah sent forth to achieve this glorious reformation, besides deep and ardent piety, possessed high intellectual endowments. From their brilliant minds, evangelical light, like the meeting of many waters, rose high and overspread the land. These were master spirits in the intellectual world. Their names are as imperish-

able as the mountains and hills from which they proclaimed the messages of salvation.

What may be said of that ministry who are now flying through the midst of heaven, having the everlasting gospel to preach to every nation, language, people, and tongue, that dwell on the earth? The sacred host are now flying swiftly to the east and the west, and soon will have begirt the earth in a zone of light. And is not this ministry, too, an educated ministry? Are there not now many ministers employed in preaching the gospel in other lands, and translating the Scriptures in other tongues, who are indebted to schools and colleges in our own country for their education? While we thus urge the necessity of an educated ministry, we do not say that uneducated men have been of no use as preachers of the gospel. No. We are convinced to the contrary. We know many ministers who have been eminently useful, and in whose praise we cannot say too much, that understand but little of what is now called science. Some of these ministers, however, have felt so deeply the need of learning, that they are now known to be its warmest patrons. Some of the most flourishing institutions of learning with which our land is blest, owe, in a great measure, their establishment to the efforts of these men. But while we say there are stations in the ministry that may be filled by uneducated men, we also say, there are other stations to be filled, and work to be performed, both in this and in heathen lands, which do require educated men. The history of the gospel ministry through all the periods of its existence, teaches plainly this fact. It is obvious, that that body of men who at different times have been called by Jehovah to preach the gospel, have been the most learned in the world. The most polished nations now in existence, are indebted to this body of men for the sciences and many of the refined arts. The Old and New Testaments—the comments upon them; and many of the works of the Fathers, were written in Hebrew, Greek, and Latin. This rendered it necessary for the gospel minister to be acquainted with these three languages. The ministry, therefore, was the sacred ark, which, during the dark ages, preserved the intellectual lamp. The powers of darkness have done their uttermost to extinguish the light of science in every age. But in the ministry it has been safely preserved. And although this devoted band has often been buried deep beneath the rocks and mountains of persecution, the sacred fire has not been extinguished. Here it has continued to burn. And, like volcanic fire from beneath the earth, has broken out and spread its effulgence over sea-and land. Is it asked what the ministers of the gospel have done in spreading the light of science? Let the once untaught Hollander and German respond. Let the bar-

barous Goth, the Russian, and the native of Ireland, respond. Among these, and many other barbarous nations of the earth, the lamp of intellect has been kindled up by the ministry of the gospel. "To whom," says Dr. Jortan, "are we indebted for the knowledge of antiquities, both sacred and secular? To christians. To whom for grammars and dictionaries of learned languages? To christians. To whom for chronology and the continuation of history through many centuries? To christians. To whom for the improvements in natural philosophy, and the application of these discoveries to religious purposes? To christians. To whom for metaphysical researches, carried as far as the subject will permit? To christians." Thus you behold, that the ministry which God has approved in all ages, has not only kept pace with the rapid march of mind, but has stood foremost in the great work, and has been the most brilliant constellation in the intellectual world.

The art of printing, which is a product of science, has a powerful bearing upon the happiness of the spiritual, as well as the natural world. It was by the aid of this mighty engine, that the reformers effected the overthrow of the Papal power, and inundated Europe with a flood of light. It is by this grand invention that copies of the Bible, which were once few in number, and cost the earnings of almost a whole life, are now multiplied to many millions, and sent to the poor without money and without price. But however powerful the influence of the press upon the past and the present, its effects will be inconceivably greater upon the future. When moral power shall have arrayed itself on the side of truth, and this mighty engine redeemed from the service of Hell, who can imagine the influence it will have on the happiness of the world? The Bible will not only be given to every family on the globe; but science and religion, like the light of day, will have shed their radiance on every land.

The art of sailing, or the invention of the mariner's compass, has an extensive bearing upon the happiness of the spiritual world. Though the moral condition of every island of the sea, and many other portions of the globe, were well understood by the christian community; yet, without a knowledge of this art, it would be impossible to afford them any relief. The press might labor — millions of Bibles might be furnished — hosts of missionaries might be ready to embark, and devote their lives to the interests of the heathen world, but all would be in vain without this art.

The facts stated, I conceive, are abundantly sufficient to show to any candid mind, that science has a high and special bearing upon the happiness both of the natural and spiritual world. —

Nor is this all. It appears most obvious, from the facts stated, that Deity himself has joined religion and science in immortal wedlock.

“ In happy triumph shall they ever live,
And endless good diffuse, and endless praise receive.”

One object, and I believe the greatest, which led to the formation of this Society, was to furnish young men, who give good evidence of a call to the work of the ministry, with facilities for a more extensive education. This is an object of high importance, and if accomplished, will have a happy and lasting effect upon the surrounding country — an object, which, I trust, we have sufficiently shown to be sanctioned by the authority of God. And if God has authorised you to engage in this work, there is but one thing essential to your final success, and that is to employ the means, or adopt the policy, that is consistent with his will. This done, and your object must be accomplished, the opposition of men to the contrary notwithstanding.

In recommending to you a system of policy by which to effect the very great work in which you have engaged, I do not hesitate to say, there is but one that I dare recommend. It is the Gospel of our Lord Jesus. This is the best policy, and the strongest that can be employed to accomplish any good work. The gospel is a moral machinery of tremendous force: and if your object is one which God authorises and approves, its force can be applied to its accomplishment.

The gospel, as a system of policy, is calculated to affect the prosperity of this institution much every way. First, there is in the gospel a spirit of excitement which will have incalculable bearing on the students. There is no principle that operates on mind, which so prepares it to act and to suffer, as the gospel. It touches all the springs of intellect, and nerves the mind with more than mortal vigor. Although many objects in the natural world have power to excite, to a high degree, the mind of the student; yet, what are they when compared with those which the gospel presents? The physician, the lawyer, the statesman, and the scholar, are all pressing for some high mark of distinction in the natural world: but infinitely higher has the gospel fixed the mark of the prize to which the theological student is pressing. And whoever is properly attracted by the prize of the mark of the high calling of God, will surmount difficulties that would discourage all other students.

There is a system of moral purity in the gospel, which must operate, not only on the students of this institution, but upon the whole establishment. Without this moral purity, science cannot long prosper: nay, cannot exist in any land. Once science flourished in Greece. There were its temples erected.

There were its classic altars lighted up. But where now is the literature of Greece? For the want of holy oil, her lamps have gone out. For the want of purity in her moral atmosphere, her sons and daughters have sickened and died. Rome was once the land of scholars — where philosophers taught and poets sung. But, like Greece, in the height of her unholy ambition, she drank the blood of her orators, her poets, and her philosophers, and banished literature from her dominions. Witness the scene that intellect has dressed for her own amusement, where moral purity comes not to bless. Around it floats the atmosphere of death. She sendeth forth a class of giants in intellect, full of pride, ambition, cruelty, and revenge. And what are the miseries and devastations which they have produced among the human family? Not the earthquake, not the hurricane, not the volcano with its rivers of liquid fire; nay, not all the concussions of earth together, have produced such devastations. These are the men who have clothed kingdoms in sackcloth, and drenched the earth in human gore.

But there is a benevolent spirit in the gospel, equal to all the pecuniary wants of this institution. Though its pecuniary wants are, and must be, great; yet, there is a spirit of benevolence in the gospel, which they cannot suppress. The Author of the gospel, whom we are required to imitate, was benevolent to the high degree of making the invaluable sacrifice of himself for the interests of a perishing world. The first christians who imbibed his spirit, were so benevolent as to sell their possessions and devote their all to the cause of Christ. Then let the members of this society feel the spirit of benevolence which the gospel inspires — which dwelt in Christ — which characterised the primitive saints — the fathers of the reformation, and which now dwells in numerous others, and we shall be able to sustain this institution. The spirit of the gospel is producing streams of benevolence wherever it is felt — streams that are flowing like mighty rivers over every land. And if this spirit dwells richly in us, we shall be able to accomplish the object before us. It cannot be said in truth that this society has not within its control the pecuniary aid adequate to its wants. All that is requisite is a willingness to appropriate the means now in our power. If we, the members of this society, do see the important bearing this institution will have upon the cause of religion, and have within our control the means to sustain it, we cannot, as christians and as philanthropists, fail to do it. It must be remembered, however, on the part of this society, that this institution, and every thing of a like nature, must rise by steady gradation. To force it on faster than the march of public opinion, would be its destruction. As public opinion has to sustain it, as that moves, so it must move. The tide of public

opinion must regulate your movements. Let it be swift or slow, so must you be. At this time there are many men, and good men too, who are prejudiced against the institution. This prejudice cannot be removed at once. And, I apprehend, it will not, to any extent, be removed, until some of the fruits of the institution are seen.

When this institution shall have sent out some able ministers of the New Testament, sound in the faith, humble in their deportment, full of the Holy Ghost, active and vigilant in the cause of Christ, and willing to endure hardship as good soldiers, then prejudice will be removed, and the friends of the institution increased to any necessary degree. Until then, a few individuals must sustain it. We must act as the judicious husbandman in opening a farm in the woods, who, when he has cleared one field makes the products of that aid him in clearing another. We must wait with some patience for the first fruits of the institution. And I pray God they may be good. If so, they will remove prejudice against it, which nothing else has power to do, and secure the co-operation of the whole christian community in its favor.

